

## Introduction

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The essays that succeed one another in this issue, although they range in a very vast field, have a well-defined object, but it is not easy to summarize them. However, we note that the two essays by Francesca Calabi and Giangiorgio Pasqualotto deal with the non-native origins already in Greece, both on a mythological and a cultural level. Then we have the mythological reading carried out by Verazi and Salieri in the Eighteenth century, here explained by Claudio Toscani. Referring to Anderson and Morin we find that until the Eighteenth century there were no national identities in Europe. Their constitution in granite identities is an invention of the Nineteenth century, but destined to fall apart in a few years, starting from the end of the Second World War. These "mythologies" thus showed their own unstable nature, founded on rites and dramatizations in general, that is on aesthetic processes, far from the archetypal objectivity that was vaunted on various occasions.

In this regard we find the essay by Silvana Borutti, which tells us about the connection between feeling and thinking, «according to an ontology of fluctuations, transformations and forms, [...] conceived according to the model of catastrophes [...] beyond the geometric world of perfect solids». The speech can be conducted in a mild form, but it can have heavy implications, if we talk about the sensorial conditioning that presides over the destruction of people in the concentration camps, giving rise to what Fulvio Papi defines as a macabre "training activity", yet efficient. These dynamics are not limited to a single historical period, as the recent stories of immigrants testify and should not be forgotten in their ideal types.

The essays by Emilio Renzi and Gabriele Scaramuzza are dedicated to this theme, explaining that art is not a simple escape. It is a sort of "hiding place" which leads us to maintain hope, to "take back the right to one's own pain, one's shame, and find the words to say it". The connection between expression and politics is then examined in the lucid essay by Rosalba Maletta on Grünbein.

Sabrina Peron's work on Hillesum, which managed not to give in to destructive "training", is placed in this same context, as is Laura Boella's essay on Europe to be rebuilt. Pain and persecution do not necessarily remain ends in themselves, because they feed «the intuition of a ransom, not an individual».

In this context we should mention the Ventotene Manifesto, examined by Sabrina Peron. A small group of deportees, despite their marginal status and daily difficulties, was able to draw up a document on the identity of the new Europe, destined to have a wide resonance in post-war Europe.

Another issue concerns us closely: it is that of comparison with "other" cultures. Giovanni Scirocco and Giangiorgio Pasqualotto tell us about the ambivalence of our ancestors towards non-Europeans. Some authors like Hegel gave cautious, but positive, opinions on Chinese and Indian philosophies, for others instead, in particular for Heidegger, the only homeland of thought proper would have been Europe, opening up the prospect of a possible continental unification, understood as a sort of extended nationalism. Ambivalent Husserl, who initially «understands Europe as tout-court civilization», but in a second moment «claims an ethical-pedagogical force» to the knowledge of the other.

It is therefore possible to have a productive comparison between our cultures and the variegated fabric of the "eastern" ones, often almost unknown to us, despite their greatness. Among the variables involved there is not only the intellectual understanding of the texts, but also the empathy

towards peoples who have a significant approach to the "world of life", but not identical to ours.

It is part of this approach to a different life to reflect on the pain of Patrizia Pozzi, philosopher. In recent times it has been overwhelmed by a devastating disease, which has made it tetraplegic and soundless, but continues to want to live and work, having a sensory relationship with the world completely different from ours, for which it sees the disease «as a radical transformation of the life and not just as a path to death». The great intersubjective openness declared in these pages should lead us to read his last writings, which we report here, with convenient respect and to live them with her, beyond simple comprehension.

For what appears to be the result of the texts collected here, the basic category of our future is not the closure of theatrically invented archetypes, but the confrontation between intuitions of the world, as diverse as profitably comparable.